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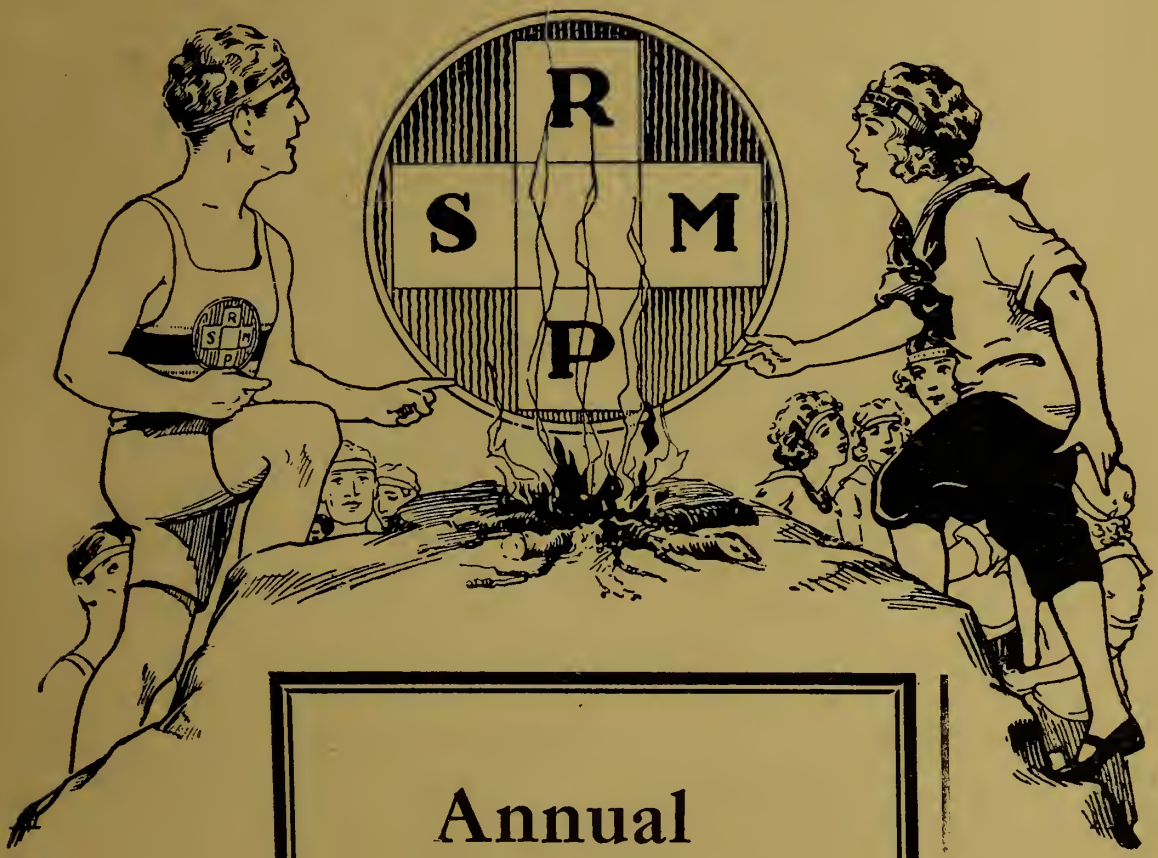
The Founders' Four-Folder



Annual Founders' Number

PUBLISHED BY THE AMERICAN YOUTH FOUNDATION

STICK TO IT

OH! PRIM little postage stamp, "holding
your own"
In a manner so winning and gentle,
That you're "stuck on" your task—
(Is that slang?) you'll own,
And yet, you're not two-cent-imental.
I have noted with pride that through thick and
through thin
You cling to a thing till you do it,
And, whatever your aim, you are certain to win
Because you seem bound to stick to it.

Sometimes when I feel just like shirking a task
Or "chucking" the work I'm pursuing,
I recall your stick-to-it-ive-ness and I ask,
"Would a postage stamp do as I'm doing?"
Then I turn to whatever my hands are about
And with fortified purpose renew it,
And the end soon encompass, for which I set out,
If only, like you, I stick to it.

The sages declare, that true genius, so-called,
Is simply the will to "keep at it."
A "won't-give-up" purpose is never forestalled,
No matter what foes may combat it.
And most of mankind's vaunted progress is made,
Oh stamp! if the world only knew it,
By noting the wisdom which you have displayed
In sticking adhesively to it.

—*Nixon Waterman.*

The Founders Four-Folder

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Vol. 2, No. 4 JANUARY, 1926

Editorial

An open letter
To all subscribers to
The Founders' Four-Folder:

The Founders' Four-Folder is the organ of The American Youth Foundation, published exclusively for Campers and leaders of The American Youth Foundation Camp-Conferences and friends of youth who believe in the ideals of youth training as conceived and promoted by the Directors and Trustees of The American Youth Foundation.

The fact that you are a subscriber of the Four-Folder lists you at once as a friend of the Foundation who is in sympathy with the ideals and aims of our organization.

Through the columns of the Four-Folder you have been informed of the purchase, erection and equipment of two great camps, Camp Miniwanca in Michigan and Camp Merrowvista in New Hampshire, which have been dedicated to the discovery and training of youth for Christian Leadership.

To undertake the building and equipment of two great camps in one year is nothing more than could be expected of an organization which seeks to interpret the true spirit of youth. It was a stupendous task, but it has been well done and today the young people in the name of the Foundation, possess two of the most

unique camps that can be found anywhere in America. Youth demands the best.

During the week of February 1-8, the campers and leaders and all Founders, are engaging in a campaign for finances to be applied on the cost of building the camps and to provide funds for the operation of the Camp Conferences for the season of 1926.

You may be reached personally by a camper or leader. It is possible you may be missed. We don't want you to miss this chance to lend your assistance to such a worthy enterprise as this. It is our desire to have a contribution from every Four-Folder Subscriber.

Will you see to it that your contribution is mailed direct to our office—or given to a Founder? This puts the matter entirely up to you. To one who may conveniently seek to "forget" or "overlook" this request, you will agree we have surely provided an easy loop hole of escape. But we are frankly appealing to Founder friends, and Founder Friends, we know, do not want to escape, but on the contrary welcome the opportunity of putting their shoulder to the wheel.

Thank you, subscriber friends, and please, won't you make it a liberal gift? Why not concentrate on this "opportunity" and make this your outstanding philanthropy for this year. Think this over, and let us have your gift if possible on or before February 1. You will find pledge blank on page thirty-seven.

Sincerely yours,

JOHN L. ALEXANDER, Kinji,
R. A. WAITE, Dad,
P. G. ORWIG, Wadjepi.

It Shall Be Done

Minisino Says

Deliver Us From Halves

When a Man's Mind Is Half Made Up—

Where does he Land? Certainly not in the front row. During the period of our Treasure Hunt, wouldn't we grow tremendously if we went gunning for that word *HALF?*

Half a Truth	Half Made Up
Half Convinced	Half Enthused
Half Sick (?)	Half Dressed

Lord, deliver me from being Half anything.

When we tackle this big challenging job of ours we want to make it a *Whole* job. We don't want to do it by *Halves.* You can't afford to do anything *Half-Heartedly.* There is too much at stake. Every dollar that you raise this year makes surer and quicker the development of our Foundation Camp Properties, and the big job of perfecting our Camp Conferences, the better to discover and train real leadership.

This year we are making a special effort and face special needs. There never will be the same opportunity again. For your own sake, for the sake of your comrades and for the sake of the Kingdom, do a *Whole* job. I know you will.

Sincerely yours,

WILLIAM H. DANFORTH.

And I'll Help

To Do It

What it Means to be a Founder

By Seven Founders

The old adage "The Proof of the Pudding Is in the Eating," is just as true today as the day it was first spoken. This is not an attempt to "Prove the Pudding." Some things do not require proving. "Truth is." This article, written by seven Founders, is a recital of the working out of the idea of Foundership in the individual lives of those who are proud to be known and recognized as Founders. Founders are just older Christian boys and girls and adult workers with youth who have banded themselves together to live and serve in a "plus" way, according to the Jesus Way of Living.—
(The Editor.)

The Founder as an Educator

By Dallas A. Sisk, Galilean

Public School Teacher

How can we who are educators say what it means to us to have the privilege of membership in the great band of Founders? It is the life preserver which lifts us out of mediocrity and which helps us lift others to higher levels. There is no profession offering such opportunities for traveling in a rut as that of the educator. Ours is the task of rising above the profession and lifting it after us. We must not only develop the mind but furnish it with a spiritual self-starter.

When I heard the historic Liberty Bell ring in the New Year, I said to myself, "There goes the starting gun for thousands of Founders. What a glorious year it is going to be!"

This is my New Year's message to you, Founder-Educators, right from page one of my Diary:

1. Resolved: I shall study thoroughly all the new educational material as it is issued.
2. Resolved: I shall think this material through choosing that which is most applicable to my needs.
3. Resolved: I shall apply this material in such a way as to progress every day.

4. Resolved: I shall remember my dependence on God. I shall pray always that I may deepen in the heart of every one I touch the love of God and the desire to do His work.

The Founder's Relationship to the Young People's Conference

By Robert Genske—Adwo

High School Student

I write this article with a great deal of honor, for I consider doing anything I possibly can for The American Youth Foundation an honor, and I am also very glad to help out. I am a Founder, not because I have to be, but because I want to be, and it is his duty to do the better things in life. The influence of Wadjepi, Kinji and Dad Waite just pushes me on and on to be my own very best self all the time. It surely is great to be a Founder. I know, not by hearsay, but through my own experiences. I have attended three of our Young People's Conferences here in Wisconsin.

At the time I attended my first conference I was not a Founder, although I had a fine time, and got a lot out of it, I missed many of the good things. I did not get close to any of the leaders simply because I was afraid, and didn't know how to approach them.

My second conference I found a great deal different, not because the conference had changed any but because I was a Founder. Instead of taking a back seat I stepped out and wanted to help in the program. I had a much better time, met more people, and got much more out of it. At the close of conference I was elected Secretary and Treasurer.

My third conference was much like my second, but I had been to camp for the second time and the training I got there along the leadership line pushed me to the front. I took part in the program, helped all I could in every way, and as a result of my enjoyable work I was elected President of our State Conference. Why should I not be glad that I am a Founder? Yes, sir, I say it again with more enthusiasm than ever that it surely is great to be a Founder in The American Youth Foundation.

The Founder at Work in the Young People's Society

By Loretta Metheny—Kiwada
Private Secretary, Herald- News, Joliet, Ill.

The Founder motto, "Be Yourself At Your Best All the Time," runs through my mind time and time again when someone asks, "Will you take charge of the meeting Sunday?" or "Will you do this for me because so and so isn't here?" Sometimes I feel like saying, "No, it's his duty to be here and I'm tired of doing the work for others, let someone else do something once in a while." Then the thought comes, "Am I living up to the Founder motto and have I the true Founder Spirit when I'm not leading and doing things?" Of course, with that thought in mind, one has to say, "Sure, I'll do it. You can count on me."

In this day and age it seems to be the habit of young people to say, "Let George do it," but the Founder will say "I'll do it." When it is once found out that you can do a thing, people will ask you to do it often, and can any Founder hide his "light under a bushel?" Why be Founders if we're going to sit by ourselves in a corner and not let anyone else benefit by our training? Is that the true Founder Spirit?

It would be a pleasure to go to one League entertainment or social and not know a thing about it. But a Founder is so trained to take the lead and do things and it is soon found hat they can be depended on.

Every Joliet Founder has plenty to do and I know all Founders find this to be true. Sometimes we say, "Next time I'll let someone else do it. I'm tired of being the goat," but the next time comes and finds us back on the job with true Founder pep, living up to our motto. I know everyone of you are having the same experiences as we Joliet Founders, and I wish you good luck in all your work.

The Founder organization is only as strong as the weakest member and I know none of us want to be that weakest member; and we won't be as long as we live up to our motto of "Being Ourselves At Our Best All the Time." In doing this we are letting

our lights shine by upholding Christian ideals through the four-fold life and showing the young people of our communities what an influential and lasting body the Founder organization is.

May we all, at the beginning of this new year, resolve to meet the challenge of our motto more squarely than ever before, to live up to the high ideals that our great Leader has set, and to make Christ live in our lives and the lives of others.

The Founder in the Business World

By Mary Ann Morgan—White Birch

Private Secretary to Mayor of Scranton, Pa.

Being a "Founder in Business" is always hard, yet so satisfying. To me the "Founder" way is the only way. I received a never-to-be-forgotten challenge at camp in 1924 and came home to live it. At first it wasn't easy to work and plan and produce a worthwhile piece of work and have some one else get the credit, but every time that little feeling came the "Founder Spirit" would whisper, "Mary Ann, Be your own self at your very best all the time."

"Foundership" helps one to smile continually. Sometimes when people come into the office to look for books that have never been written, or come in, disheartened about their work, when I can convince them in a courteous way that Kicica's "The Church's Program for Young People" or Kinji's "The Secondary Division Organized for Service" is just the book to fill their needs, how happy I am to be a "Founder."

For the past two years in a Sunday School office to live Four-Fold has been easy in comparison to being Office Secretary to the Mayor of our city, a position which I take on January 4. But with Minisino's "So Big" and Van Dyke's "Four Things," I feel sure I will help others feel the value of being a "Founder."

Yes—It Shall Be Done

The Founder in Inter-Church Council Relationships

By Russell G. Carter—Pacemaker
Teller Federal National Bank, Boston

The real test of a person's ability to do things is presented only when they are allowed to do things for themselves.

At Merrowvista we were given inspiring talks, by our capable instructors, as to how we could best use our abilities in our communities and churches. Our note-books no doubt are just crammed from cover to cover with bits of advice, sayings of great leaders and notes on how we can be our very best self.

What good is all this knowledge going to do if it is confined to our note-books? Evidently this very thought occurred to other people before and they established the Inter-Church Young People's Council.

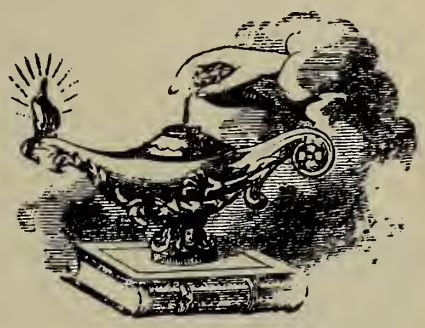
In this Council, Founders come in contact with the outstanding representatives from the church schools in their city. Here is the Founder's opportunity to impart to them their knowledge of the Jesus way of living. Of course they have heard of Jesus before, but Founders have heard they could be their very best self at all times by living the Jesus way. Isn't it only natural to want to pass this message on to someone else?

The Inter-Church Council looks to Founders to help carry out its program and so develop their leadership possibilities. It is not an easy task to be a Founder, with all the truth that that word implies, because Founders are expected, and rightfully so, to attempt the difficult and sometimes what are called impossible tasks on the council program.

It certainly is a wonderful opportunity. Do not the words of that song, dear to us all, "Faith of Our Fathers," just ring constantly in your ears throughout the year? The church is looking to its young people to help carry on a large part of its program. Founders may you ever answer with the best that's in you and may God richly bless you this coming year.

Founders and Creators

By Rev. Bruce Cresswell Beach—Lone Pine
Pastor Berean M. E. Church, Philadelphia



There is no joy as that which comes to him who creates. The painter's greatest happiness comes from taking his raw materials, canvas and colors, and producing a work of art. The musician is happiest when he is composing. The manufacturer combines raw material, inventive genius and labor, turning out a product of usefulness to mankind. In like manner, the minister of the "good news" creates character in the life of his fellows.

Founders are creators. Their work is that of teaching the greatest art of all—the art of living as Jesus lived. What a challenge! To mold young life after the model of the Nazarene brings the greatest happiness known to humankind.

The life of the Church, its stimulating force, is its body of young people. Without them the founding and growth of our local church would not have succeeded. Sixty-seven per cent of its membership is under the age of twenty-five. A church without youth is a dead concern. But the Founder spirit, the desire to create, the love of building beautiful life, gives a Christ-like spirit to the church which nothing else can give.

Future Campers

And For Such as These

I'll Help To Do It

The Founder in World Relationships Through Foreign Student Contacts

By Emily Hulbert—Challenger
Student University of Michigan

Do you remember how Jesus answered the question, "And who is my neighbor?" Do you remember his saying, "And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" That is a challenge to every Founder who is in attendance at a large university. For the university campus is a meeting ground for students of every race, creed and nation, and because of the failure of the average Christian American to really follow the teachings of Christ, such students must face many unpleasant situations. Because we, as Founders, have had special opportunity to learn the Jesus Way, and because the inspiration of our fellowship at camp has made us see the joyousness of Christian living, we must assume a larger share of responsibility toward these people who are strangers in our land. If we seek their friendship we will find that we are receiving just as much as we are giving, and if Founders do not make them welcome, who will? I know a Mohammedan who says, "Christ we accept. He is already ours. But your Christianity we do not want; we have seen your like here in America." I know a Negro student from Jamaica who says, "I am a British subject. Until I came to America I did not know that I was a Negro—and inferior. I do not understand your attitude for it does not show intelligence, democracy or Christianity."

Let us as Founders blaze the trail of Christian fellowship. Let us meet all men as brothers whether their skins be black, white or yellow, whether they be Christian or not. For we can only present our Christ to them by showing His influence in our lives.

Character Investment Pays Biggest Dividends—INVEST!

The Ancient and Honorable Order of Nimble Ones

GOOD News! Comrades in Arms. Did you see your name in the last issue of the Four-Folder? What a lineup that was. You should have seen Minisino when he got his Christmas present. Of course there were many names on Minisino's list that did not appear in the December Four-Folder. In fact everyone was included who checked in right up to the evening of December 23.

When I got back to the office, after spending a few days in St. Louis for the holidays, I found that forty others had joined the select circle of the Ancient and Honorable Order of Nimble Ones. Think of it, forty, and they still come tumbling in.

Now for the Good News. A special boon is offered to all Good Founders and True. By virtue of a special ruling, or shall we say ukase from the H. L. P. of the Ancient and Honorable Order of Nimble Ones, it is hereby decreed, ordered, directed, announced and officially stated that the H. L. P. has granted additional days of grace to the Founders, for the winning or achievement of degrees in the Ancient and Honorable Order of Nimble Ones. The H. L. P. is a just soul who would not see any of his friends kept without the pale. He has discovered that many, many Founders are just on the point of winning their degrees, others are steadily advancing to higher levels of the Order, hence the extension of time.

This makes it possible for Go-getter Founders to still make the Jack B. Nimble Degree and for "Nimble," "Be Quick" and "Jump Over" Founders to advance into the inner shrine of the elect of the Candle Stick Degree and Moon Degree. So be it. Let the keeper of the records bring forth the royal seal and will one of the

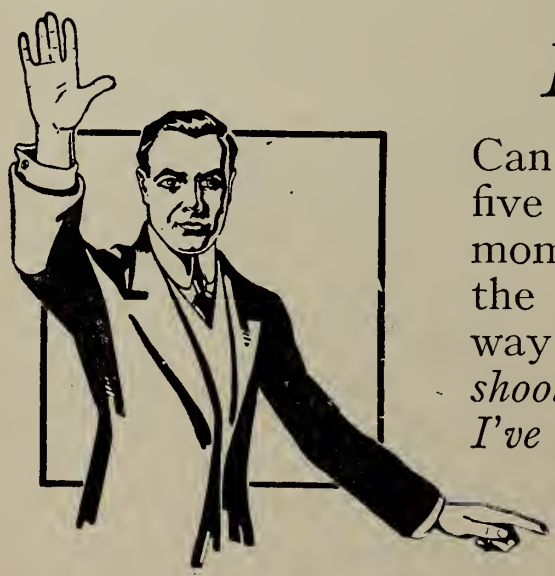
—Approved By All—

members of the illustrious Candle Stick Degree advance and melt the royal chunk of wax, upon which to stamp the aforesaid royal seal of the Ancient and Honorable Order of Nimble Ones. 'Tis done, and now will all the members of the Royal Order step over to the corner drug store and have an Esquimo Bar or an Ice Cream Cone. Take your choice.

I am greatly pleased with my Nimble Ones. They are a goodly lot. My Order is large and is increasing daily. It will become much bigger in the coming weeks. What a glorious sight it will be next summer at Miniwanca and Merrowvista when the members of the Order hold their first big Conclave. The ritual is being prepared even now.

On March 1, the American Youth Foundation will be two years old, and on that date a supplement to Minisino's Christmas present will be sent to our President and Chief. Hear Ye! Noble members of my Order, and ye who have not yet joined us, get busy these next two months and come into the Select Circle of the Candle Stick Degree. *IT SHALL BE DONE.*

Wadjepi—L. H. P.



Man Alive!

Can it be possible that five months from this very moment, the first camps of the summer will be under way? *Man Alive! I've got to shoot in my application. I've delayed too long already.*

(Have you done it?)

A New Order of Things

for a New Day in Young People's Work

You will be interested in reading this concrete answer to the question that is frequently asked, "What is The American Youth Foundation and how does it operate?"

THE launching of a new organization in the field of young people's work has come to be viewed with suspicion by many sincere workers who are seeking to promote the best interests of youth. In many instances there is real justification for this attitude, in view of the fact that practically every new organization makes its announcement in terms of organization, machinery and programs, which in reality are but duplications or adaptations of programs already operating.

It is therefore a distinct relief to witness the advent of an organization whose purpose is truly cooperative and non-selfish, which peddles no program of its own and whose sole objective is to help youth discover their best selves and to train outstanding young people for Christian leadership in the work of the church and community.

> ***The Foundation Idea of Service, Less Machinery, Program or Propaganda of Its Own is a New Departure from the Old Order of Things.***

The Foundation idea of service to youth, without machinery, program or propaganda of its own, is a radical departure from the old order of things. After a two years testing of the Foundation policy, workers everywhere are hailing with delight the coming of The American Youth Foundation into the field of youth training. How well the Foundation has held to its purpose and has succeeded in achieving its objectives can be seen from the following tabulation of service rendered during the nearly two years that have passed since the Foundation came into existence.

Councils of Religious Education
(*Sixteen States Served*)

State Sunday School Conventions—County Sunday School Conventions—City Sunday School Conventions—State, County and City Inter-Church Councils—State, County and City Young

People's Conferences. Helped in organization of Councils of Religious Education. Assisted in the building of programs.

Denominational Cooperation

Brotherhood Convention—Men's Union—Articles for Denominational Papers—Co-operation in announcing and promoting Training Institutes and Conferences.

Young Men's Christian Association

Hi-Y clubs—County High School Tour—City-wide Religious Campaign—City and County Boys' Conferences

Ministerial Association.

Counselling on Community Program.

Local Churches

Workers' Meetings—Father and Son Banquets—Young People's Society—Sunday Schools—Young People's Departments—Pulpit Services—Counselling with Directors of Religious Education—Assisting in set up of Programs.

Research Work

Program analyses made and suggestions given upon request for improving conditions of Young People's work.

Dinner Clubs

Rotary—Lion—Kiwanis—Chambers of Commerce—and specially called conference groups.

College and University

Campus Visitation—Convocations—Conference Groups—Special Lectures—Helping Individual Students.

Professional Workers

Responded to many calls to assist in finding full time workers to serve in following capacities: Pastor's Assistant—Director of Religious Education—Young People's Worker—Secretaries of Councils of Religious Education.

Literature

Publish Founders' Four-Folder—Camp-Conference Curriculum.

Direct Young People Training

Enrolled over 1900 Young People and Leaders in Summer Training Camp-Conferences. More than thirty states represented, also Canada and foreign countries.

Graduated 135 Older Boys and Older Girls from Foundation Camp-Conferences, the 1925 graduating group being the largest in Camp Conference history.

Built and Equipped two new camps—Camp Miniwanca in Michigan and Camp Merrowvista in New Hampshire—with a combined capacity of seven hundred.

Have already enrolled more than eight hundred for the season of 1926.

Will initiate this year the first Four-fold life younger boys and younger girls' recreational training camps (ages twelve-fifteen years).

Will hold this year our first Adult Leaders' Training Institute for specialization in adolescent leadership.

The above is an attempt to give only a classification of service rendered. It is practically impossible to list the hundreds of personal conferences and interviews that have been held with individuals and representatives of organizations, both at home and abroad, who have called upon the Foundation for help in the solution of their problems and for counsel in the formulation of plans.

The True Founder Stands Ready to Give His Best Self to the Promotion of All Causes and Programs That Rightly Seek to Interpret to Youth the Gospel of the Jesus Way.

As to the correspondence end of the service of the Foundation, suffice it to say that it requires the services of four full time workers, besides the directors, to look after the great mass of work that must be cleared from the Foundation office. In rush months, as many as nine workers have been on the office staff at one time.

Now keep in mind the fact that all of this effort is one hundred percent cooperative, that the Foundation is exploiting no program of its own, that it serves unselfishly any and all organizations operating constructively in the field of religious work for young people, and that all this is being done to help workers in the local church and community, through existing organizations and programs, to reach and win youth to the Jesus Way of living, and you have before you, clearly and comprehensively, the true spirit and purpose of The American Youth Foundation.

The spirit of the Foundation is likewise the *Founder Spirit*, for the true Founder is one who has caught the vision of unselfishness *Plus* service to his fellow men, to the Church and to the

Kingdom of God, as expressed in the Jesus Way. The Founder represents no machinery, he is bound by no limitations or restrictions, so far as his attitude and service are concerned, but he stands ready to give his best self to the promotion of all causes and programs that rightly seek to interpret to Youth the gospel of the Four-fold Life, which *is* the Jesus Way.

"Foundership" is a trade mark of quality and *Founders* are Crusaders and Pioneers of a new day and a new order of things in the great cause of youth.—P. G. O.

Hello
Big
Brother
Founders! !
We Will
Soon Be
Campers
And We Are
Counting on
You To Do
Your Level
Best In The
Treasure Hunt
So That Our
Camps Will
Be All Fitted
And Ready For
Our Training
When We Grow
Up. Look Us
Over And Go
To It

To Ohan-Keza

Who also is named Mary Schroeder Bechtel

THE TRADITION that a person's greatness is partly expressed in the enemies made does not hold with Mary Schroeder Bechtel. She is anything but a negative character, yet where are the enemies? Perchance she hears from some in her "personal" mail, but they have no listeners among Founders.

It should not be thought, though, that it is impossible to ruffle Mrs. Bechtel, but it is difficult. She has a way of easing out of situations that might become unpleasant with a smile or a laugh.

Everybody who meets Mary Schroeder Bechtel soon comes to know that she was born at Erie, Pa., but they do not so quickly learn the time nor that she was the "spunkiest" member of a family of six. "Little Mary" went through the grade and high schools of Erie, graduating from the latter in 1913 and three years afterward from the Erie Normal School.

She started out a pedagogue, teaching about a year and a half. Quickly she showed that rare combination of the classroom—capacity to acquire, ability to impart and enthusiasm to apply book-lore. She soon showed powers of leadership that marked her among interested friends as a candidate for largest usefulness. Sent by the Erie Young People's Conference to the Older Girls' Camp in 1916, she received her "whole urge and impulse" to the biggest and best in life "from the vision of things" that came to her there.

When the opportunity presented itself to go to Oberlin, Mary grasped it and made the most of it, graduating with highest honors in 1921. Outstanding in her active campus-life were her participation in the College "Y. W.", the Student Government and Honor Court, and the Dramatic Club.

On her graduation from Oberlin, Mary became the associate of our Founder-friend, W. Hobart Hill, in the state young people's work of West Virginia, from which place she stepped into the directorship of religious education at the Kingshighway Presbyterian Church, St. Louis, Mo. During these ten years, first as a camper and then as a teacher and member of the Questionnaire Staff, Mary has not missed a summer at the Founder-Camps.

May 31, 1924, Mary Schroeder and Herbert F. Bechtel were married by the writer of this sketch at Kinji's home. Their present address is 367 Linden Avenue, Buffalo, N. Y. They are one at least in their enthusiasm for the Foundation Camps as "Herb" is a graduate with the "Continentals" of '18.

Mary's high place is all earned. Her success is not the kind of outpouring from Fortune's cornucopia that sometimes falls almost whimsically into hands lifted in a first pleading. There were long weary months when the struggle was tense and the reward incredibly lean, but she faced what came to her with a faith-filled heart. Never bitter, never anything but sincere, she was glad even when her associates had the success that did not come to her. Time and again, when Mary was "rapidly getting nowhere" in spite of working her hardest, a pal, fresh from some new victory, found Mary's hearty delight in that triumph one of its most gracious rewards.

On this account, among other accounts, because her high honors left her nature unchanged and unchangeable. Mary's camp and conference comrades numbering legion, pay her the greatest compliment it is in their power to bestow when they speak of her as *Ohan-Keza*, "achieving one." —R. A. W.

The beautiful Founders' Medal will soon be one of our choice possessions. Word has just been received that the Joan D'Arc Art Metal Corporation of Paris, France expects to ship these works of art very shortly. By the time this is in your hands, the medals will have been cleared through the Custom House and the plans will be well on the way for their distribution.

There are all kinds of Founders. Yesterday, I talked with a 27th degree Founder and the day before with a 72nd. Founder, What Degree are you? What Degree would you like to be? A First, or a Hundredth! Watch the pages of the Four-Folder for particulars. Look eagerly for your mail from the Foundation office.

Let me say it again, the Founders' Medal will soon be in our possession. It is a work of art worth of the Joan D'Arc firm that makes them. Minisino says, "Tell the crowd that I'd hate to be less than a 100 Degree Founder."

To Ohan-Keza

MARY SCHROEDER BECHTEL, we are grateful to you just because you live. Those who know you best esteem you most. We have committeed and conferenced with you, we have kept step with you through trials and joys, and have always found you undeviatingly fine.

At all times you are better than good, you are useful.

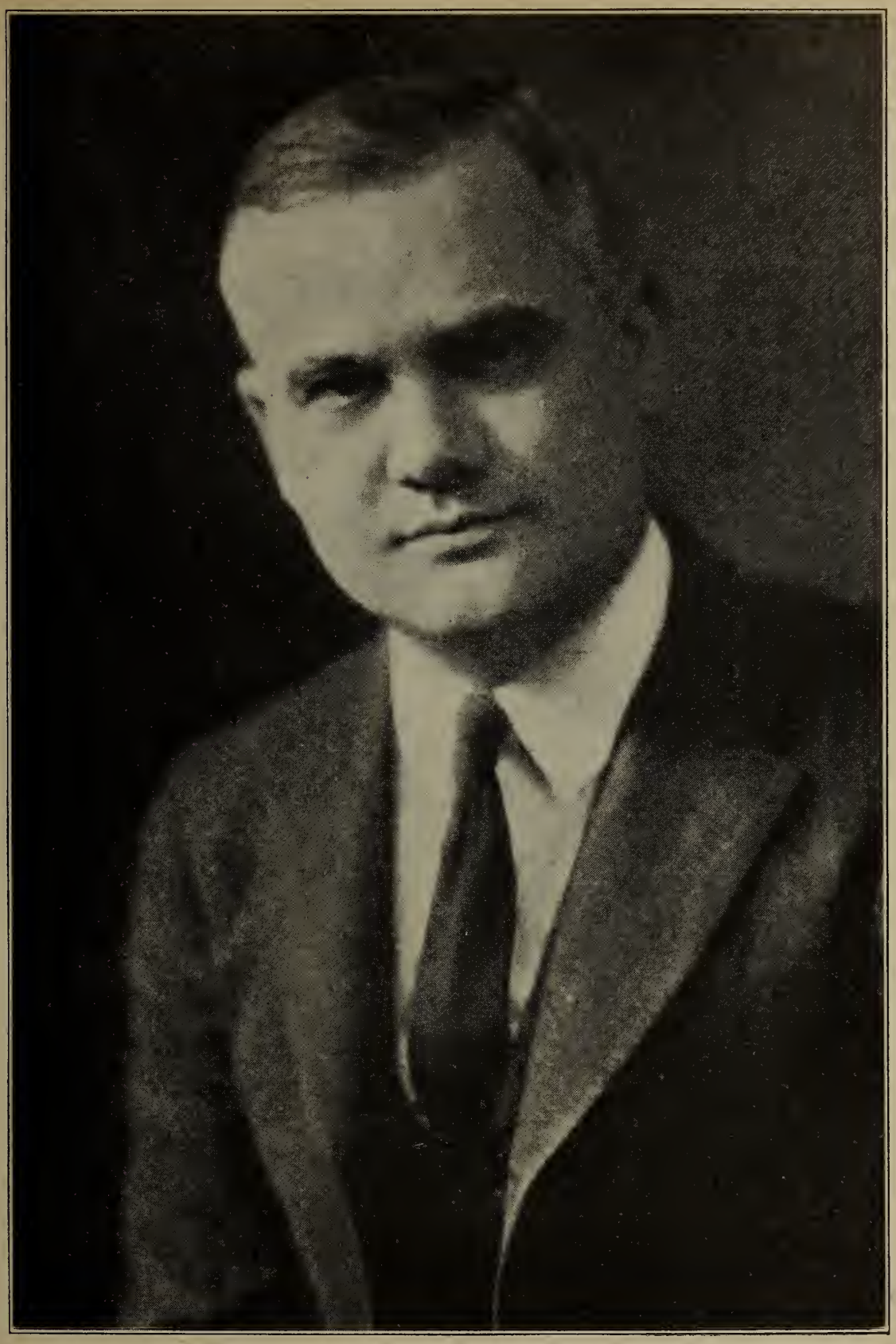
Your splendid success as a leader of youth has not hurt you a bit—you are still the eternal girl, unspoiled untarnished, poised and companionable.

You only refuse to love your neighbor as yourself because you know the truth about yourself and will not suspect the same truth about your neighbor.

The qualities with which the Father-God has endowed you,

"All look as though the wisdom
that had shaped them
Desired that they should always
wear a smile
To teach the world that kindness
makes men happy."

MARY SCHROEDER BECHTEL



HORACE A. SANDERS

To Owotanna

SANDY," it was a great day when you and the camps discovered each other. You really were made for each other and circumstances soon proved it.

You served your apprenticeship as a Group Leader and then your adaptation put you on the Headquarters' Staff as Chief Inspector, which position has been yours ever since. Your reports have proved themselves classics as well as result-getters.

Last summer, as a Leader at the Hill-side, the Camp "holy of holies" you took your place on even par with the camp directorate and wrote yourself into the camp records as a sunset minister.

We have watched you grow in spirit and with the years. You have been a good leader, a helpful comrade and a challenging camper. You have excelled as a Mentor.

In it all you have kept your simple faith in men and boys and we rejoice in your name of *Owotanna.*

Owotanna

Who Also Is Horace A. Sanderson

HORACE A. SANDERSON or "Sandy" as we love to call him was born on a Kentucky farm on March 2, 1886. At the age of ten, he moved into town with the family and passed through the Public Schools with honor, passing the County Examination as a Certified Teacher. Being too young to be entrusted with the rod and lamp of learning, he became a clerk in his father's store, where he made the close acquaintance of old man "Work." After three years of such comradeship, in the Fall of 1904, he migrated to Louisville and became a Business School Student, prying into the secrets of stenography and book-keeping. A wide-reader, he has kept himself abreast of the times and is a young business man of growing power.

In 1905, he entered the employment of the Louisville and Nashville Railroad Company as a stenographer in the general freight department. In 1907, he was transferred to the Treasury Department and has been promoted frequently since then. A record of continuous service of twenty years with one concern speaks for itself.

Christian effort has always been one of "Sandy's" delights. He joined the Baptist Church at twelve years of age. His Christian spirit has won him a host of friends as he "brothers" with like-minded folks of other religious families. He looks beyond his own Church and with kingdom-seeing eyes visions a Christian community. The local Church and the State Sunday School Association have benefited by his service. With the inauguration of Work with Young People in 1914, "Sandy" began to work in the conferences of the Young People's Inter-Church Council and has guided this movement as Associate Young People's Superintendent. The young people of Louisville rate him as their own. He measures up to their estimate.

Beautiful home relationships have been characteristic of "Sandy's life. Strong bonds of love and sympathy tied him to both father and mother. Brotherly attachments of rare worth bound him to his home. (Some of us still remember "Guy" with keen affection.) In 1915, the home ties were expanded and Miss Myra

McKenney undertook to safeguard 'Sandy" for life. From the union, Elizabeth and Billy have come to deepen the home life and brighten the future.

In 1917, "Sandy" was initiated into our Camp-Conference fraternity as a Group Leader. In 1921, he returned to us a second time and has repeated yearly ever since. He is a camp perennial and we count on him as we do the sunrise. The best Inspector that we have ever had—such is "Sandy!" Headquarters' Staff man; Leader—medalist; Member of the Lodge of a Thousand; Comrade and Counselor! He is closely identified with all phases of the youth-training enterprise and is the accredited representative of The American Youth Foundation in Kentucky. Still better, he is a practitioner of The Jesus Way and in our Camp-Conference brotherhood is known as O-wo-tan-na, "He who stands for right."

—J. L. A.

THE well-wishes of a happy world literally poured into our Foundation office at Christmas time. We spent a lot of happy minutes, noting the names of our camper, Founder friends on the thousands of beautiful cards and greetings. Our homes and offices were brightened by their Christmas spirit.

Down in St. Louis there was equal evidence of our friend's heart wishes in the office and home of President Danforth. The Christmas cards and Camp Registration Gift brought a flood of good cheer.

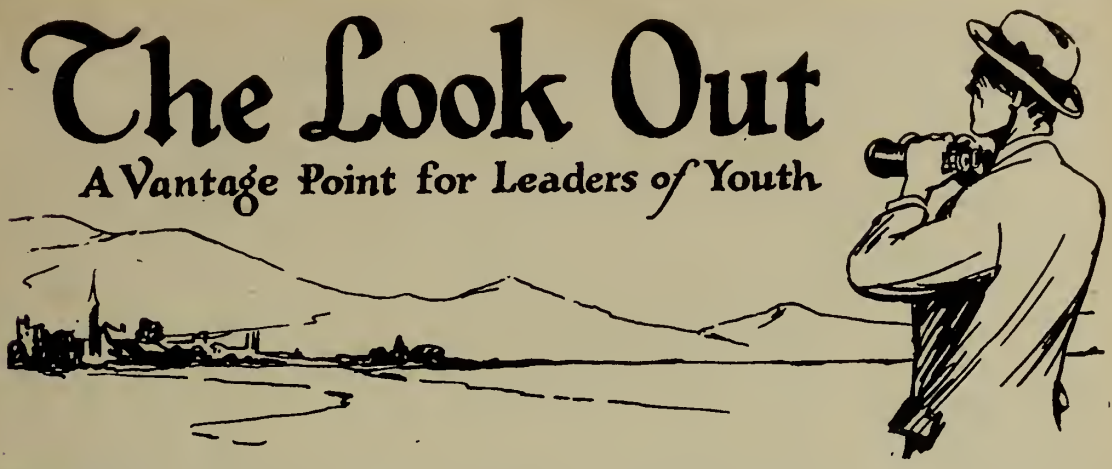
It is, therefore, with sincere thanks that each one of us and all of us together, in a spirit of gratitude for so many friends and comrades, send you our best wishes for a Happy New Year full of joy and service.

Your fellow Founders,

Minisino
Kinji
Wadjepi
Dad

The Look Out

A Vantage Point for Leaders of Youth



A FRIEND of this column, on reading the paragraph on "Youth's Misunderstandings of Organized Religion" in the December issue of *The Founders' Four-Folder*, asked the *Look Out* the pertinent question "What is Youth's attitude to religion and Christianity, anyway?"

The *Look Out* in answering or in attempting to answer this question says, without hesitation, that the outstanding characteristic of youth in matters of religion is *cooperation.* Youth refuses the test-words of religious membership other than those which designate fully brotherly service. When a group of young people get together, it is for common worship, common fellowship or common Christian effort—or all three. The only test given or taken is "Are you trying to live the Jesus Way" and "Are you ready to work to reach our objective?" Methods of worship, shades of scriptural interpretation, family belief skeletons and sect selfishness never intrude because they are foreign to Youth's thinking. Maturity is a necessity for denominational cleavage.

Youth Is Co-Operative

"To right the wrong, to help the weak, to follow the Christ" has always been the way of youth. And this way is not a lonely way, travelled singly, but the march of a great, joyous, like-minded company marching to the victorious music of kingdom-conquerors. It is only difference-ignorant youth that can really sing "We are not divided, all one body we" and sing it without mental reservations. *Youth is cooperative!*

Youth is cooperative! Would it be wise, here, to pause and ask if youth's attitude to Christian conquest is of the same piece as the church. Or in other words, is the Church, as we know it,

genuinely cooperative? Or to go further, are the Denominations or the official boards of the denominations genuinely cooperative? In consideration of this phase of the kingdom-vision of youth, it would be well for us to carefully weigh the attitude of cooperation as it is practised in the United States at present. In 1922, a merger of religious educational forces came into being. Much was hoped from it, in spite of the fact that it was primarily a merger of control rather than one of common effort for childhood and youth. The principles on which it was based were religiously selfish, with the intent to preserve denominational independence instead of achieving Christian unity in religious education. The result is, as a matter of course, cooperative religious education in so far as it detracts nothing from denominational board freedom of action. So far there has been no joyous merging of working forces for a united, common forward movement. The method of cooperation is much conference, an agreement on the minimum possible and while the staffs of the State Council of Religious Education are being steadily reduced, the Denominational Board religious educational specialists increase and in many places the state Council staff is being denominationally duplicated. We are still a far way from a real merger in religious education, when control of community effort will give place to a great common organization for community religious education promotion. The crime of The International Sunday School Association was duplication, waste and overlapping. Notice the huge Sunday School Boards or Boards of Christian Education of the Denominations with their ever-increasing host of paid workers and state and district units. Study their budgets, their deficits and their output and meditate on the present duplication, waste and overlapping in religious education. Dr. Walter Scott Athearn credits Protestantism with the creation of our Public School System through its refusal to adopt the "Parochial" attitude to public education. Can Protestantism rise above the selfishness of sect and ecclesiastical love of religious power yet once again and for the sake of childhood and youth establish a Community System of Religious Education, free from politics and denominational pressure? Must the Council of Religious Education always

Are Our Religious Boards and Forces Cooperative?

struggle against the non-cooperative religious forces and be limited in their community appeal and outreach by sect-selfishness? Youth is cooperative! Can the stage be set to keep it so?

. . . . . .

The Look Out invites the attention of all Leaders of Youth to the new Young People's Program of The Presbyterian Church in the U. S. A. It is the product of three Church Boards—the Board of Christian Education, the Board of National Missions and the Board of Foreign Missions. It is more than a plan to sell the program of the Church, as represented by these three boards. It is a decided effort to correlate and unify religious education for the young people of the church (eighteen to twenty-four years). The idea that underlies it is the "three session-a-week" plan in religious education, advocated by the Board of Christian Education for week-day, unified religious instruction. It, the new Young People's Program, recognizes the status quo in the local church. It takes cognizance of the Sunday School, the Young People's Society, the Westminster Guild, a missionary club for young women, and proposes a parallel club for young men, The Young Men's Fellowship. It proposes a correlated series of study subjects, tying the Bible Class on Sunday morning to the Young People's Society on Sunday evening with a suggestive relationshp to the Guild and Fellowship week-night meetings. It offers two forms of Young People's Organization. The above forms,—the Sunday School, the Young People's Society, the Westminster Guild and the Young Men's Fellowship may be used "as is" and unified by a Cabinet Council, representing all four and which Council will prevent overlapping by the apportionment of subject matter and duties. All four are to carry on a program of worship, instruction and expression. The alternate and preferred form of organization is the Young People's Department of the Church,—one unified organization through which the whole program is to be promoted with one single set of officers and committees.

The Presbyterian Young People's Program

The program and plan is most commendable and a forward step in work with young people in the church. Its strong feature is that it is not a "canned" program through which young people

must wade ashore or be lost in the back-wash. The quarterlies for the Sunday School class study are well worked out in subject matter and treatment. The Sunday Evening Young People's topics are not so good and are somewhat over-lapping and propagandive. They evoke sundry and divers discussion, however. The Westminister Guild and Young Men's Fellowship proceedure and programs are elastic and suggestive only, as they should be to develop youth. It is a happy augury, in these days when educators are seeking program molds to standardize Youth, that the leaders of a denomination have kept away from tests, awards, etc. and have provided a workable form for young people's activity in religious education. The Presbyterian Manual and Year Book of Young People's Work may be had at any Presbyterian book store or repository.

Correlation not Standardization

THERE is no set way of getting results with youth. Up in Neenah, Wisconsin, a most unique work among younger boys is going on with zest and success. A quarter of a century ago, a university-bred man, who had "preped" at possibly the most outstanding Military School of the country went back to his town to make his place in life. This included service to his church and community, and S. F. Shattuck sought to discharge part of that obligation through the then popular *Boys' Brigade.* It is only telling the truth, though not all of it, to say that this effort for younger boys helped the Public School, the Sunday Schools and Churches, and Homes and Community. As the years passed, Mr. Shattuck gathered about him a small group of leaders, who first had their training in the Brigade. These leaders are alert, alive young men, who believe in the effort for boyhood and who are ready to adopt any plan that will make The Brigade work. And just here lies the secret of the Brigade's success. It is no static, hide-bound method. Through the years, Mr. Shattuck and his leaders have incorporated into it all the worth-while developments in work with boys. Today it is the finest combination of mass and small group activity in the knowledge of *The Look Out.* Its program is rich with local color and gears into

The Boys' Brigade at Neenah, Wisconsin

the school and church needs of Neenah. The parents, public-school teachers, Sunday School teachers and interested men and women of Neenah believe in it, because it is helping boys to find themselves in the Christian life. The boys themselves are enthusiastic and this year's program, which *The Look Out* has been privileged to see, is rich in character-building activities. The Brigade since it was started has always been The Brigade. Boy organizations have come and have gone. It has maintained its identity. Whatever they had to offer of worth was quickly incorporated but the method which the Leader knew best and could work best was adhered to. The organization that is best is the one that works the year in and the year out and through the years. The organization that is best is not the mold kind but the kind that is part of the leader. For a quarter of a century The Boys' Brigade —discarded in other places for newer but more uncertain forms— has served the boys of Neenah because its leader has been a progressive in program, while holding to the building tool of which he was the expert. In these days of "canned," made in "X" efforts, Frank Shattuck and the Boys' Brigade present an object lesson of real worths and values. We need more leadership brains of quality, initiative and versatility and less foundry-made casts for the sake of Youth. —J. L. A.

THE AMERICAN YOUTH FOUNDATION

1601 People's Life Building, 130 N. Wells Street
Chicago, Ill.

CONTRIBUTOR'S PLEDGE CARD

To further the work of discovering and training of young people for Christian Service, and the development of Christian Character among American Youth, I wish to contribute to the work of The American Youth Foundation Camp-Conferences, the sum as checked below.

(The work of The American Youth Foundation is supported solely by voluntary contributions.)

Mark amount of contribution in one of the squares below:

Payable	Cash	Monthly	Quarterly	Semi-Annually
Mark amount of contribution in square				

Signed.....

Address.....
Street **City**

Chats With Dad

Poet—Pictures of Founders

O World invisible, we view Thee,
O World intangible, we touch Thee,
O World unknowable, we know Thee,
Inapprehensuble, we clutch Thee.
—*Francis Thompson.*

The hard surface of the material can only be broken through by an eruption of the inner fire of the spiritual.

The church, as well as the individual, which is concerned with saving its own life will lose its soul, for no church that magnifies itself—its distinctive beliefs, its individual claims, its own growth —can find a place with thinking youth. The despiritualized Christian is the product of the divided, contentious church. He who begins by loving Creed more than Christ, continues by loving Sect more than Kingdom, and ends by loving himself more than all others.

The par excellence in the teachings of Jesus for Founders is that they make room for increase or advance or growth. Where the spirit of Christ is there is liberty—the freedom of uncommanded obedience. Reason and love are hostile to every limiting form of religion which merely says, Believe! Believe! ! but welcome the challenge, "Ye therefore shall be perfect, as your heavenly Father is perfect."

Christ's Christianity never encourages that cowardice of soul which dares not look facts in the face, but rather sneaks behind some past pronouncement that would make everybody think the same thought, and speak the same word, and worship in the same way. The temple of Christ's Christianity is all space, its priests, Spirit and Truth; its ceremony, faith within and works without; its altar, a soul unspotted by the world.

Founders, Jesus, going up into our dunes and mountains, "calleth unto Him whom He Himself would." Shall not our 1926 living show where we have lingered? —R. A. W.

To Clients Who Have Sons

A Babson Special Letter

This article is printed in the Founders' Four-Folder by permission of the Babson Statistical Organization. Mr. Roger Babson, the Founder and Head of the Babson Organization is a great believer in Youth. Note particularly the emphasis on the importance of character and training as against the advantages of wealth minus these two important essentials of success.

THIS is an age in which fathers are giving their children too much pocket money and too little personal attention, too many automobiles and not enough of their own companionship. We are always puzzled when successful business men with remarkable records of accomplishment, reveal themselves as failures in handling this most enduring of all forms of investment—the development of their boys. The average father spends his time accumulating money, working to secure the material comforts and advantages of life for his family. He works hard and makes many sacrifices. But at the same time he too often ignores the greatest asset of all—the boy who sits opposite him at the breakfast table each morning.

> ***Inheriting money from a father has often proved disastrous; inheriting character, never.***

He makes sure that his son goes to a good school, that he receives some outside religious training, that he has his share of the same material things as the other boys with whom he associates. The rest he leaves more or less to chance. As a result there gradually grows up a subtle barrier between the boy and his father. The difference between their ages, the family closeness of their relationship, that lack of a frank and spontaneous contact on its own merit—all these prevent the establishment of any fundamental bond regardless of how pleasant the surface of family relationship.

Paradoxically enough the very anxiety which the father feels about leaving his children material possessions, his insistence upon giving them "advantages" which he never had, often is the very worst thing he could do. The fact is, *the* boy who starts out

in life after his schooling is over, with $2500 in his possession, but who has had adequate training in the fundamentals of life and in the handling and value of money, is in a far better position than the boy to whom a father leaves $100,000, but who has not bothered to take a personal interest in that boy's development and education.

Inheriting money from a father has often proved disastrous; inheriting character, never. We admire the pride which Englishmen take in their sons. The British business man is more concerned with the development of the sons who will carry on his business after he is dead than with anything else. We have noticed too often that an American father is not anxious to have his son enter the father's business. He generally urges him into another occupation and he frequently takes no particular interest in aiding him to select it.

> ***The responsibility for the education of our boys and girls is a personal one. It cannot be delegated to the state or the church. It rests fundamentally upon the fathers and mothers.***

Here in the United States we have developed architecture to a higher perfection than any other country. We are careful, not only that the symmetry and beauty of outline of our great buildings shall be perfect, but more importantly we concern ourselves with the security of their foundations. We should be equally concerned with the foundations we are giving to those who later must man our great industrial enterprises, operate our railroads, run our government, control our banks and offices. Education alone can do this. But education of the intellect, education that comes in books and from school lecture platforms is not enough. The youths of ancient Sparta were trained for the service of the state. The family and the individual were unimportant except as they served the purposes of the state. Today in Russia this same principle of the submission of the individual to the state is at work.

We do not believe that such a system makes for the best development of the individual. But even it is to be preferred to the indifference and lack of responsibility which too many fathers in

this country show in the training of their children. The responsibility of the education of our boys and girls is a personal one. It cannot be delegated to the state or the church. It rests fundamentally upon the fathers and mothers. Every client who is a father should realize that his most important contribution to posterity is not to leave a successful business or a fat bank account. He should develop a man to carry his work on.

Make your son a first demand upon your time. Get acquainted with him. Become his companion, not his parent. Develop a friendship with him based upon its own intrinsic merit and not upon the accident of birth which made you his father. Find out what's going on in his mind. Understand him before you try to instruct him! —B. S. O.

The American Youth Foundation 1926

Camp Conferences

JULY

S	M	T	W	T	F	S
..	28	29	30	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
..	..	..	..	..	..	..

AUGUST

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	1	2	3	4
5	6	..	..	..	..	..

Camp Merrowvista

Lost Brook Glen on
Old Sentinel Mountain, N. H.
Boys—June 28th-July 12
Girls (1) July 12th-July 26th
Girls (2) July 26th-Aug. 9th

Camp Miniwanca

Dune Forest on Stony Lake
and Lake Michigan, Mich.
Girls (1) July 26th-Aug. 9th
Girls (2) Aug. 9th-Aug. 23rd
Boys—Aug. 23rd-Sept. 6th

Kinji's Column

1926 has been given its welcome and now it gives us its opportunity. The excuse for a new year has at last dawned upon me.

The Idea of a New Year

It is a new book to be written in. The old one is soiled and ink-spotted and full of mistakes. The New Year is a clean record and a chance to do all the things well that so far we have done poorly. It is a chance to begin all over again. Great, is it not?

As a Founder what would that mean?

On Being Our Best Selves

First—It would renew our working ideal of *"Being our very best selves, all the time."* If we could achieve this what a difference it would make in the world's relationships. We would be a continuous challenge to the folks about us to become worth-while.

To Discover Our Possibilities

Second—It would mean that we would strive more earnestly to *discover our possibilities* and find out just what we are best fitted to do in the world's work, in order to be able to do our best service for our fellows and the kingdom. 1926 would be a challenge to fully "find self" for fullest service.

Growing a Personality

Third—It would mean the *Growing of a Personality*, the development of the wonderful characteristic hidden away within ourselves and which inner spirit, fanned into flame, would be an enrichment of personal life and the world's resources. The mediocrity of living is lighted by the flash of the hidden spirit leaping into human relationships.

The Fitting of Ourselves for Leadership

Fourth—It offers us a period of twelve lunar months of 365 days for *the Fitting of Ourselves for Leadership*. To be a follower is a poor contribution to life. To help some one who does not know how, because we have trained for the purpose, is to be a contributor to life. The Foundation Camp-Conference is

one of these opportunities *but* each chance to daily store reserve power through doing the everyday thing will pave the way to leading others into fuller living.

Fifth—It points us to the *Travel of The Jesus Way.*

The Travel of The Jesus Way

Christmas with its message of a new day:

1. "Glory to God in the Highest—
2. On Earth, Peace
3. Good-Will towards men"

brings into bold relief the new society instituted by Jesus. 1926 offers a perfect chance to practice its principles, whole-heartedly and persistently.

Sixth—It presents another year for *Character testimony among our fellows.* To refuse compromise in anything that affects conduct and to stand for the teachings of Jesus in the every-day thing—work, play, social recreation and the duties of life—is its gift to a happy and prosperous new year. "To prosper as thy soul prospers!" This is the year of opportunity to testify concerning our best selves to our associates.

Character Standing Against Compromise In Conduct

Seventh—It is the supreme opportunity *to win others to the Jesus Way.* Our associations will do this. Our Friendships will do this. Our activities in our local churches will do this. Our relationships at work or in school or home will do this. Our participation in our community young people's work will do this. Consistent, sincere, happy effort for the rule of The Jesus Way will tell its story better than a million words. Thus we may win others to join us.

To Win Others to The Jesus Way

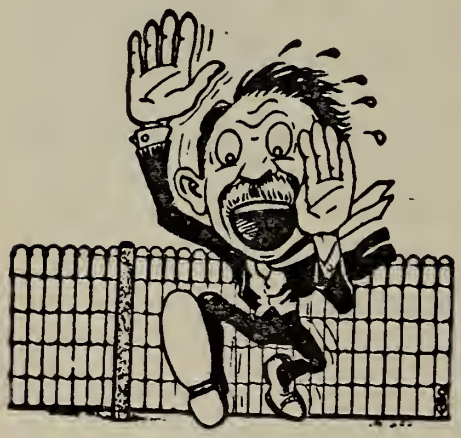
To this end we are Founders and to this end we have joined ourselves. The American Youth Foundation is a fellowship of like-minded folks, who seek the path of The Jesus Way. —J. L. A.

Have You?	*Read Your Literature?*	*February 1-8*
Have You?	*Made Up Your Lists?*	*February 1-8*
Have You?	*Planned Your Campaign?*	*February 1-8*
Have You?	*Written Your Letters?*	*February 1-8*
Have You?	*Started Your Drive?*	*February 1-8*

For the Treasure Hunt.

I Pepum Upp Does Some Preliminary Scouting

The World Famous Reporter, Correspondent, traveler and globe trotter, reporting exclusively for The Founders' Four-Folder the great annual Championship Treasurer Hunt for the season of 1926, tells of a whale of an interview that he has just had with an enthusiastic Founder. The big question is, would I Pepum have been just as enthusiastic over an interview that he might have had with you. Read what I. Pepum has to say and then match your "stuff" with this ideal Founder.
—THE EDITOR



I Pepum Gets Excited

FRIENDS, I'm so excited I can hardly see straight. I have had some big thrills in my sweet young life, believe me, what with my startling adventures in the French Soudan, Mexico, South America, where I sailed up and completely conquered the River of Doubt, Siberia, China, Albania, and other parts, too numerous to mention, of this great old little world of ours. But all of those thrills pale into profound insignificence as compared with the big series of thrills that were packed into the sixty minute interview that I have just had with one modest, but wildly enthusiastic little Founder that I located in a small college in the town of——.

It all came about in this way. Following my custom of other years in which I have been exclusively reporting your *Big Annual Championship Treasure Hunt Battle*, I set out to get a few advance slants from Founders, before the actual battle gets under way. In order to get a real gauge of the situation, I endeavored to find a Founder who, you might say, was up against it, one who was unfavorably located and all that, so far as participation in the Treasure Hunt was concerned. I wanted to find a Founder

I Pepum Arrives for the Interview

I Pepum at Work

who, if he or she made good, would do so through sheer pluck, hard work, loyalty, grit, stick-to-it-ive-ness, determination, vision,—in short a display of those excellent qualities of leadership and executive ability, which I know to be the aim of all real Founders of your Foundership Circle.

That's the kind of a Founder I sought. Mark you, I can find hundreds of loyal, enthusiastic Founders in all parts of this big Continent and the world, but you will observe that I was seeking a particular kind of Founder—one who had to pay a real price to take her stand along with other loyal Founders, to put across her (or his) end of this whacking big job.

Did I find her, you ask? Did I find her? Well, say, I'll tell the waiting throngs that I found her, and she is what I call *SOME FOUNDER*. But let me tell you about her. She is hundreds of miles away from her home town and home friends, she is working her way through college and is also borrowing money to help cover the high cost of getting an education; she is busy as a swarm of bees with her studies and campus activities, and just for good measure she teaches a Sunday School Class every Sunday in one of the Sunday Schools of the town. You see, she's not very busy. Just a little, I should say.

"This seems to be just the person I am looking for," says I to myself, "Now let's see what kind of stuff she is made of." So I began my interview, which I report from my note book, verbatim, as the saying is:

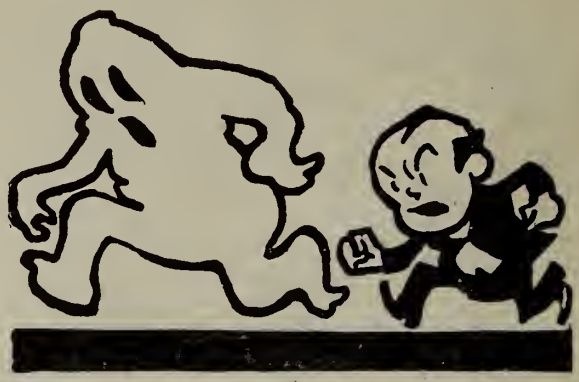
Question: "Are you a Founder?"

Answer: "Yes, I am proud to say I am a Founder."

Question: "Why do you say you are 'proud'"

Answer: "Because being a Founder is one

You Founders Are Wonders Says I Pepum



Chasing Old Man Doubt

of the greatest challenges for good that has ever come into my life. Before I knew anything about the Founders, I just lived my life in my small circle of friends in my home community and had very little touch with the outside world of fine older Christian fellows and girls who were living just as I was, in their own secluded circle. Since becoming a Founder, I have become one of a great group of young people in all parts of America, and indeed the world, who are seeking to live the Jesus Way and are striving to develop themselves as leaders in order to get the most out of life and to make the largest contribution to their fellow men. Why, whenever I feel a little blue, or discouraged, I just call to mind my many Founder friends and what we stand for, and old man trouble departs, and I am up and at it again with greater determination and enthusiasm than ever! Oh yes! I owe much to the Founders. Being a Founder is one of the greatest things that has ever happened to me. I sure do bless the day when I was introduced to the Founder Group. Life means ever so much more to me as a Founder than it did when I was just little me, in my own circle of friends in my home town. Now I have my home friends and all the hundreds and thousands of Founder friends besides. That's a pretty long answer to your question, I know, but you'll find it is awfully hard to get a Founder to stop talking once you get her started on that subject."

Question: "Now this Annual Championship Treasure Hunt, are you going to get in on it? In other words, what is your attitude toward the Treasure Hunt?"

Answer: "Get in on it? What a funny question to ask. Of course I'm going to get in on it. Why, I wouldn't think of doing anything else. You see, we all talked this over in our tent groups and tribal meetings last summer in camp and we agreed that the best way to handle this big job was for each group to assume a certain amount and then have each Founder go after his or her share of the total. Our tent group agreed to do their very best to raise $200, and I am one of that group, so I just dare not fail.

I just couldn't desert my tent mates. And besides, don't you see, this is a special year. You should just see the tremendous number of things that have been done in our new camps; all the big buildings, the tent platforms and tents, and equipment and besides that we need class buildings, council circle, additional equipment, an assembly at Miniwanca, and lots of other things to make our camps the very best in the whole wide world and we Founders have the chance of a life time right now to help in the building of these camps. Those two big camps, Miniwanca and Merrowvista, are going to stand as a memorial to the energy, loyalty and vision of the Founders who are connected with the camps today. Don't you see, how I would not want to miss this chance to "grow" by being in on this big proposition?"

Question: "But it is going to be hard for you to raise your quota here in this little college town, away from home friends, isn't that true? How are you going to do it?"

Answer: "Yes, that's true; it is going to be hard. Our Founder friends who live at home have a decided advantage over us, but you evidently do not understand the spirit of the Founders. Hard things do not stump us. We don't cringe and quit because a thing is hard; the harder the job the greater the challenge and the greater the victory. *Doing a hard thing is just a matter of exercising more intelligence and skill than is required in doing a simple thing.*

Question: "How do you plan to raise your money?"

Answer: "Well, I am following the plan as outlined in the 'Battle Plan.' I read most carefully all the literature and the letters that come to me from Kinji, Dad, Minisino and Wadjepi. I have made a list of people and am writing them, asking for a definite amount that I have named in my letter. I am also writing a letter to all organizations with which I am connected asking them to make a contribution to this cause of training youth for Christian leadership. I am making very clear our needs and the great purposes to which the funds will be applied. Then, if it is necessary, I am resolved to do some special work myself, such as taking care of children, clerical work, in fact any kind of work that I can do, in order to help my fund grow. Wadjepi has written me of a wonderful new Bible story book for children, with bed time stories and selected songs, which I am sure I can sell right here in town, as well as at home. I may not have to do this, but am certainly planning to, if my 'long distance' mail campaign does not bring

the results I hope. I'm going to make that quota. That's the Founder way and I'm a Founder. And besides, I have given my promise that I will do my best to help and of course my word is good."

Question: "What will you do if you don't raise your quota?"

Answer: "I really don't see why you ask that question. *I have absolutely nothing in mind but that I shall get my quota by February 8th.* I'm putting forth every effort to that end. In fact, I am aiming to go over my quota, and why shouldn't I? It is better to be ahead than to fall short of my goal. I just wish I had the chance that the home Founders have, I tell you I'd just double that quota or know the reason why. Lots of Founders last year went over the Hundred Dollar mark and if they can do it I can too.

Questioner: "Thank you very much, Miss Founder. I think that will be all the information I will need for my article."

Founder: "Just a moment, please. Now may I ask you a question? What do you think of the Founders and this Championship Treasure Hunt?"

Answer: "Think? What do I think? My dear young lady you have given me enough to think about for the next twenty years of my life. If you are a sample of what you call a Founder, all I have to say is that the biggest days of youth training in this country are just ahead. I don't wonder that Wadjepi calls you the 'Fighting Founders.' You Founders have the 'WIN' complex. The word 'Quit' evidently is not in your Founder vocabulary. Hard work seems to be your long suit. You have a high sense of honor. When you say you will do a thing you mean it.

I Pepum Writing His Story on the Run

As you say, you shall Win, because it is the Founder way. I shall follow this campaign with greater interest than any previous Treasure Hunt. You are tackling the biggest job, you Founders have ever tackled, and you'll win if every Founder has the same fine fighting spirit that you possess. That's what I think."

So long, I'll see you again before the Treasure Hunt ends.

Pepily yours,

I PEPUM UPP.

The Founders Four-Folder

SUBSCRIPTION BLANK

Enclosed find $0.50 covering my subscription to The Founders Four Folder,

Name.....

Address.....

(Give full mailing address)

FOUNDERS' ENROLLMENT BLANK

I attended the Older Boys—Girls Camp-Conference in.....(year), and want to help perpetuate the type of Four-fold life training that I received in camp, by registering as a Founder in the Christian Leadership Training Division of

THE AMERICAN YOUTH FOUNDATION

My Founder contribution will be:

(By checking any one, or all of the following items, you will be enrolled as a Founder of The American Youth Foundation and will receive a handsome Founders' Certificate. (Note.—New Founders of 1925 will use this same registration form.)

- ☐ Registering personally in the Foundation Camps of 1925.
- ☐ Contributing personally, and interesting friends to contribute to the support of the work of The American Youth Foundation.
- ☐ Serving as a personal representative of The American Youth Foundation in my community in the important work of selecting outstanding older boys and girls to attend the American Youth Foundation Camp-Conferences.
- ☐ Serving as a leader in The American Youth Foundation Camp-Conferences.

Signed.....

Address.....

(Give full mailing address)

CAMP APPLICATION

—THE FOUNDERS' CAMPS—

1601 Peoples Life Bldg. **130 N. Wells Street, Chicago, Ill.**

Wm. H. Danforth, *President*
Walter Scott Athearn, *Vice-President*
Lansing F. Smith, *Treasurer*

John L. Alexander, *Director*
P. G. Orwig, *Associate Director*
R. A. Waite, *Associate Director*

I herewith make application for enrollment in The American Youth Foundation Older..... (Boys' or Girls') Camp-Conference for the season of....., subject to all conditions of the Camp management. Enclosed find $1.00 covering advance registration fee. Balance of registration fee ($2.00) to be paid when requested.

Name.....
(Print Letters)

Street Father's (or mother's)

Address.....Initials.....

City.....State or Province.....

Age.....last birthday, month.....day.....

Recommended by.....
Signature and position of guarantor

If applicant has not yet subscribed for THE FOUNDERS FOUR-FOLDER, enclose additional $0.50 to cover subscription. Make all checks and money orders payable to The American Youth Foundation.

Special Announcement Extraordinary!

The American Youth Foundation announces with pleasure the following dates for its

First Younger Girls' Camps

Open to girls from twelve to fifteen years of age!

Camp Miniwanca

Dune Forest on Stony Lake and Lake Michigan

June 28—July 26

Camp Merrowvista

Lost Brook Glen on Sentinel Mountain

August 9-Sept. 6

The American Youth Foundation will conduct a *Younger Girls' Camp* for a month, with two periods of two weeks each at both Miniwanca and Merrowvista. Write for particulars for your *Little Sister*, daughter or friend. These camps are under the direction of John L. Alexander, P. G. Orwig and R. A. Waite.

Registration limited to 100

Applications for places have already been received